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CURRENT EVENTS AND DISCUSSIONS

One Hundred Years of Missions in Madagascar.—"The Centenary of Missions in Madagascar" is discussed by F. H. Hawkins (*International Review of Missions*, IX [Oct., 1920], 570-80). During the month of October the Island of Madagascar observed the completion of a century of successful mission work. A very extensive evangelistic campaign, the contribution of large sums of money for the promotion of benevolent and educational programs, and an extended series of special thanksgiving services are the special features of the celebration.

The progress of missions in this "great African island" since its beginnings in 1818 is a story of great interest. It falls into four periods: (1) The period of planting (1818-35), during which the first missionaries, chiefly Welshmen, laid a splendid foundation for the years to come. (2) The second period (1836-61) was one of very severe persecution, under new royal families; but in spite of martyrdoms, imprisonments, and tortures, the Christian forces multiplied tenfold. (3) The years 1862-95 cover an era of progress and expansion. They saw the flocking of thousands to the Christian church in mass movements. Despite the inadequacy of workers in the various missions the results of these movements were conserved in a marked degree. (4) Since 1896 the French have had control of the island. This change brought international difficulties, followed by a strong Jesuit propaganda and a great materialistic and atheistic campaign. In recent years, however, the French rule has done much to facilitate the spread of missionary enterprises.

At present Anglicans, Lutherans (American and Norwegian), Friends, the Paris Evangelical Missionary Society and Roman Catholics are conducting missions. The various Protestant bodies are co-operating in a number of specific tasks. Evangelism, education, hospital work, and the publication of great quantities of Christian literature are prominent phases of present activities. The methods used in religious education, both in Sunday schools and for higher theological training, seem to be particularly efficient and modern. The outlook appears encouraging for continued advance.

The Will to Be Religious.—In "The Place of the Will in Religion" by Professor George A. Wilson, an article in the *Methodist Review*

(CIII, [Sept.-Oct., 1920], 687-98) a suggestive emphasis appears. Because the emotional element often is regarded superficially as the essence of religion, and because traditional thought has directed men to intellectual assents as the sources of religion, this author finds a need of considering the place of man's volitional nature in religion.

The conative, volitional nature includes all propulsive forces of subconscious life, possesses complete motor equipment for making choices, evaluations, decisions, carrying out purposes, creating and organizing activity. Religion in its significance and motor force belongs to the deeper stratum of life where also the will is at home; thus religion in its inner life becomes will rather than feeling or intellect. As the will gathers up the latent powers, so religion centralizes and unifies life. On the contrary, ordinary experiences distract and scatter life; worship is comparatively more difficult for the person of a highly developed and complicated life, as his defective will is unable to dominate the distracting and distorting cross-currents of life.

The will does what needs to be done in religious life. When the self becomes restless and longs for the ideal and spiritual, the will seeks what can satisfy, and under proper direction lays hold of the satisfactory meanings and interpretations of life. Therefore, to relegate the will to a subordinate place in religion means the progressive devitalization of religious life. If intellectualism is enthroned, the result will be intellectual division or self-deception. If emotionalism reigns supreme, moral aberrations and abnormalities, based on selfishness, will develop. In healthy religion the will is supreme, emotion sweetens the act, and intellect furnishes the necessary framework and articulation of religious experience to guide and protect the active nature in realizing itself.

Two practical bearings are suggested. In conversion experiences the decision should be made only when the will is in control of the situation. Prayer is a conference of the person's will with the supreme will of the cosmos, which resides in the cosmic mechanism, rendering the universe hypersensitive to will-attitudes. This cosmic will is headed toward the realization of a kingdom of wills.

A World of Creative Evolution.—An article entitled "The Conservation of Values in the Universe," by J. E. Turner, in *The Monist* (XXX, [April, 1920], 203-19) suggests an optimistic view of the conception of Evolution. The splendid conquest of science has been followed by a strange aftermath of philosophical hesitancy and even pessimism because of the rareness of the best. Yet the idealistic or monistic philosopher, worthy of the name, may proclaim that universal change brings

about a never-ceasing heightening of values, making ultimate retrogression an impossibility. Each generation is enriched by the preceding one. The individual is equipped with values of the past; in him they are further developed, the highest being rare and restricted; such development taking place universally unites in producing better individuals, and the process continues from this advanced starting-point.

Metaphysically this reasoning is established as follows:

1. Reality is at once both diverse and unified. The universe is a complex of inter-related, individual systems, each connected with and expressive of the whole outside itself.

2. The dynamic of the universe is the increasing complexity in each system or sector, adding new characteristics present in some other sector. The addition is caused by the response to the strange characteristic. This being a universal occurrence means a heightening of localization, specialization—values. The continuous process is insured in the fact that the entities of the lower scale are stimuli and determinants of higher and more complex systems.

3. This evolutionary advance is a necessity. Each instant of cause and effect is determined by its predecessor, in which predecessor the totality of each phase of the whole is present. Each system owes its nature and character to the whole. Every change, effected by new connections between sectors, is a response to an alteration in the environment; hence the response itself changes. In this changed response is the nucleus of a new system—making for increased complexity.

Idealism Invincible.—Despite the many attacks leveled against it, the position of modern idealism is more secure at the end of the decade, 1910–20, than at its beginning. Recent developments are reviewed in an article entitled “Modern Idealism,” by E. S. Brightman, in the *Journal of Philosophy, Psychology, and Scientific Methods* (XVII, no. 20 [Sept. 23, 1920], 533–50).

Idealism is hard to define, as there are at least four main types: The Platonic, with its emphasis upon the objectivity of values; the Berkeleyan, insisting that consciousness is the essence of all knowable reality; the Hegelian, which asserts that the only value is the totality of experience; and the Lotzean, finding in selfhood or personality an ultimate fact of fundamental significance. A vague working definition of idealism is belief in the ultimate reality or cosmic significance either of mind (in the broadest sense) or of the values revealed to and prized by mind.

Some main characteristics of idealism during the years 1910–20 are the following: (1) Its struggle with realism, where idealism has

fought to save mind or consciousness from being dissolved into elements only neutrally, externally, not mentally, related to each other. (2) The peculiar treatment of epistemology, in that both the Hegelian or speculative idealist and the new realist are interested in the nature and function of knowledge and yet try to reject epistemology. The outcome has been a new kind of epistemology with the activity of the self still a factor in knowledge. (3) A renewed emphasis on the philosophy of values has arisen especially among the speculative and personalistic (Lotzean) idealists. The concrete must receive primary recognition, value is fundamental in knowledge and reality, transcends the career of the finite personality, and should be preserved both in finite personalities and in objectivity. The personalist further gives ethics the preference over logic, and holds that meanings are acts of the self. There is no value except as embodied in personal life.

The Death of Some Noted Scholars.—During the past year the world of New Testament scholarship has suffered severe loss through the death on March 15 of Professor W. Bousset of Göttingen, on May 25 of Dr. E. Preuschen, and on September 16 of Professor W. Sanday of Oxford. Sanday had reached the ripe age of seventy-seven, while Bousset was only fifty-four, and Preuschen fifty-three.

Professor Sanday won distinction in 1872 by a volume entitled *The Authorship and Historical Character of the Fourth Gospel*. But perhaps of even more scientific value was his book on *The Gospels in the Second Century*, published in 1876. Among New Testament students he will be remembered especially as the author of the article in Hastings' *Dictionary* on "Jesus Christ," and his excellent *Commentary on Romans* in the series of "International Critical Commentaries."

English readers are acquainted with Bousset in two popular books under the titles respectively of *What Is Religion?* and *Jesus*. His place in the world of scholarship has been made secure especially through the publication of *Die Religion des Judentums, Hauptprobleme der Gnosis* and *Kyrios Christos*.

Preuschen was the founder and editor of the *Zeitschrift für die neutestamentliche Wissenschaft*, and he also rendered excellent service through the publication of his *Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments*.

Principal W. H. Bennett of Lancashire Independent College, Manchester, England, died in the latter part of August, and a few days later his predecessor, W. F. Adeney, also passed away. The work of these English scholars covered both the Old and the New Testament fields,

and they will probably be remembered chiefly through the *Biblical Introduction* which they published jointly, and Adeney's *Greek and Eastern Churches* in the "International Theological Library."

Village Education in India.—An article by Sir Michael E. Sadler, in *The International Review of Missions* (IX [Oct., 1920], 495-516) reports the findings of a commission appointed last year by the Conference in Missionary Societies of Great Britain and Ireland, in co-operation with the Foreign Missions Conference of North America to study educational conditions in the villages of India, methods of meeting these needs, and ways in which the Missions may co-operate. The Commission made its study of Indian problems in the light of a previous survey of education in the United States, Japan, the Philippines, and Ceylon. Their attitude of approach was one which considered education as one phase of the whole complex social life in India, and all recommendations were made with this strictly in mind.

A very instructive section of the report deals with the relation of the Missions to the government under the new laws which place education under the control of Indian ministers. Several practical methods of co-operation were suggested, especially with reference to movements for social reform, and in the work of the rural co-operative credit societies. The need for more local compulsory education laws and for Indian Christians trained for educational and social leadership in village life are also stressed. The plea for a larger and more responsible place for Indian Christians in all movements for social welfare is another indication of the keen understanding and balanced judgment of the Commission. These all tend to bring out the latent initiative of the Indian and furnish channels for the development and expression of his personality; in which we shall find the key to a great deal of India's progress.

The chief ideas in the report centered around making the village school an organized center for promoting all of the physical, economic, social and moral interests of the community. Thus it would include adults as well as children. The teachers should be trained for this social leadership, if possible by a year or more in some good socialized rural schools in the United States. Missionary organizations could aid in this by supporting promising teachers during their period of training. For higher education, vocational middle schools are recommended. There would be but one of these for each district of several villages. In these the students would earn some money by manual labor. This would do much to dignify labor as well as to train the people for greater industrial efficiency. The schools of a large district would be under

supervisors, in a system very much like that in the Philippines. These men would be well trained, and would receive a salary and occupy a position commanding the respect of all. It is suggested that the missionary societies can do much to inaugurate this system and show its possibilities for extending and socializing Indian education. The results of the commission's report will be watched with the keenest interest by all who are keeping in touch with missionary progress.

The full report is published under the title *Village Education in India* (London and New York: Oxford University Press).

How Can the Church Promote Wholesome Recreation?—Many suggestions are found in a plea entitled, *The Justification of Play* by O. F. Lewis, War Camp Community Service. The new application of an old element—that of play—was greatly stimulated during the war. The movement continues to challenge attention. While play or recreation is not the most important thing in life but, along with religion, family, and work, is one of four essentials to human happiness. Those who are dealing seriously with this subject include in the idea of play not only physical sports and games, but play also through diversions, hobbies, and cultural satisfactions. It has been thought that play is largely for the child, but we are seeing with the increase in leisure time its place in adult life. It is exceedingly important that the churches make a contribution toward enriching and ennobling the leisure time of the men and women of the nation. The fact that there is going to be much more leisure time for most people than there used to be is in itself a challenge to us. Will this time be spent destructively or will it be utilized in behalf of better citizenship and finer life?

The church will help to answer that question by helping to provide means whereby people may profitably spend their leisure time. This means not only study classes but also profitable amusements, recreational games, and sports. We see that fun cannot be eradicated from the human heart, for commercialized amusements form, perhaps, the largest single industry in the country. As communities we should be able to create for ourselves many simple, interesting amusements that will increase neighborliness and community spirit and make for a more wholesome life.

Many of the churches did this kind of work during the war. A number of the churches are making ample provision for it in their budgets and programs at the present time. It has been started by the churches in Bridgeport, Connecticut. At a joint meeting of the governing bodies of two churches in Buffalo, a budget of \$13,000 for moving

pictures and other activities was voted. In Salt Lake City; Seattle; Flint, Michigan; Fredericksburg, Virginia, and in many other places the movement is making real headway, and is powerfully affecting the neighborhoods. The Community Service, Incorporated, which has had a splendid experience in this field stands ready to assist and give counsel to the church organizations in vigorously attacking the problems of leisure time by means of a constructive recreational program.

The Psychology of Propaganda is discussed in an article by Raymond Dodge, in *Religious Education* (XV, 241-52). Propaganda is the art of making up the other man's mind for him by capitalizing his prejudices. An antipathy for a thing can be derived by subtly associating it with a prejudice that the other is known to possess. By the mechanism of emotional transfer there is the tendency to suffuse all the field of immediate association with the strong emotion of the prejudice. Thus the bond is emotional rather than logical. In much propaganda the prejudices to which one is appealing are so hidden that they cannot be proved. Through this medium facts are distorted consciously or unconsciously. The unscrupulous use of this suggestibility has brought most of the present indignation against propaganda.

The emotional factors exploited include the self-preservative, social, and racial instincts; outstanding racial traditions and tendencies such as Germany's consciousness of racial superiority and the Yankee's moral superiority consciousness; and every phase of individual experience, bias, and prejudice. The mechanisms of emotional transfer are primarily laws of the mental life which propaganda exploits for its own ends.

The processes of propaganda have three limitations: emotional recoil or the overloading of the association; the exhaustion of the motive force by too frequent appeals; and the development of internal resistance or negativism which is the aim of counter propaganda.

Propaganda contains two great social dangers: its great destructive power may be unscrupulously used and there is little protection that does not imperil free speech; the second danger is the tendency to overload and level down great incentives in behalf of trivial ends. These great springs of action must be protected from destructive exploitation for selfish, commercial, or trivial ends. Properly disciplined by noble motives there is a legitimate place for this mode of appeal. While systematic moral education lacks much of the speed and picturesqueness of propaganda it is a necessary pre-condition for the effectiveness of the latter and is a far more dependable social instrument.

The Future of Liberal Judaism.—"Has Judaism a Future?" is the title of an article by C. G. Montefiore (*Hibbert Journal*, XIV, [Oct., 1920], 28-41). The following considerations favorable to the future of Liberal Judaism are urged:

1. Its life is not impaired by the results of criticism and history. It is free to accept the good and reject the bad.

2. It is capable of expansion and absorption, being able and willing to learn from Christian, Greek, Indian, or other sources, whatever is not inconsistent with the Jewish fundamentals.

3. It adopts a more intelligent attitude than does orthodox Judaism toward Jesus, Paul, and the New Testament, recognizing that the proper evaluation of the founders of Christianity does not disqualify for the name "Jew."

4. Though a *liberal* Judaism, it has a historical past, and is the heir of many ancestors.

5. This historical connection is interpreted by faith. In possession of this faith the person is a Jew, while without it, though entertaining other Jewish doctrines, one can hardly be a Jew. This faith, illuminating the past, sanctifying the present, and guaranteeing the future, is the belief that God has intrusted Israel with a commission which has never been canceled: "Thou, Israel, art my servant. Ye are my witnesses."

6. It is able to universalize and spiritualize its particularistic and nationalistic elements. From being a race or people, Israel is broadened out into a human, religious community, the bond of union being membership in the common faith.

Thus alongside of liberal Christianity liberal Judaism may find a place, if only a modest one. Perhaps, also, liberal Christianity and liberal Judaism may influence each other and gradually converge without actually meeting. Each may emphasize its own special values without onesidedness. Liberal Jews and others will need to bear their witness of truth as they see it.

A New Beginning of International Missionary Co-operation.—In the *International Review of Missions* (IX [Oct., 1920], 481-94), J. H. Oldham reports the doings of the most significant gathering, in its relation to the international missionary situation, held since the World Missionary Conference at Edinburgh. This Conference convened last June at Crans, near Geneva, Switzerland. Representatives were present from Canada, the United States, Great Britain, France, Belgium, Norway, Sweden, Denmark, Switzerland, Holland, Finland, Germany (unofficially) South Africa, India, China, Japan, Egypt, and Pretoria.

The purpose of the Conference was a review of the missionary situation throughout the world and the adjustment of mission policies on a large scale to the new international conditions in the period of world-reconstruction.

Many new problems have arisen which require consideration from the international point of view. The establishment of the League of Nations with its system of mandates raises problems of missionary co-operation. The inauguration of new policies of government, such as in India, where many of the functions formerly under the control of the missionary societies are now to be administered by popularly elected legislatures, requires some far-reaching changes in missionary programs. The question of religious toleration in China, and of the relationship of missionary societies to one another and to governments in China, Korea, and Japan presents another critical issue. The whole problem of the relation of missionary organizations toward political questions is especially acute in India where there is an ever-growing national consciousness and desire for self-government. In America and other countries the immigration of alien peoples raises another important issue. Probably the most delicate problem to receive consideration was with reference to the continuation of German missions in allied territory.

The chief task accomplished by the Conference was that of making provision for a careful study of these various questions. The following plan was adopted for carrying this into effect. Each national missionary conference and committee, in addition to its own specific task, is to make every possible effort to develop more of the international outlook through keeping closely in touch with the International Committee. They can, through this organization, establish a vital contact with the other national conferences and come to a fuller appreciation of international problems. Supplementing this form of co-operation, there is to be an international meeting either annually or every two years for further conference and united action. Further forms and methods of organizations will be left to grow up as the changing situation demands.

With reference to the German missions the difficulties were frankly recognized and the issues of the present squarely faced. It was agreed that no general, immediate solution of this complex problem is possible. However, a few suggestions were made with reference to a *modus operandi*. (1) That missionary societies taking over (or that have taken over) German missions get in touch with the German societies which established them and confer regarding their administration. (2) That, as far as practicable, the denominational character of each mission be retained. (3) Several questions raised by the German

representatives at the Conference were referred to the national missionary organizations concerned.

The chief contributions of the Conference to missionary progress lie in the spirit of mutual understanding, brotherhood, and co-operation which characterized all sessions, in the possibilities which it presents for facing the task of world-missions with a unified purpose and a world-outlook, and in the provisions made for common study of the common problems. If the ideals and purposes of this gathering can capture the imagination and enlist the loyalty of the national missionary societies, a new era of international missionary co-operation and progress should result.

An Unexplored Religious Literature at Our Doors.—In an article, "The Two Mexicos," by Charles Johnston in the *Atlantic Monthly*, for December, 1920, attention is called to the culture of ancient Mexico, which is still a closed book to the world. Only a few pioneers have even realized its presence. This is the Mexico of the obscure districts, populated by aborigines, the seat of ancient civilization and learning. Scholars have but recently brought to light the existence of the Popol Vuh, the ancient scripture of the Guatemalans, which shows striking resemblances to the Puranas of India. Karl Lumholtz, the Norwegian explorer, has discovered another series of wonderful books which contain hymns addressed to the very deities of the Rig Veda, the Sun-God, the Rain-God, Father Heaven, and Mother Earth. Many other such treasures are waiting to be deciphered and used for the enrichment of our knowledge of the life, government, language, institutions, religion, and races of the aboriginal inhabitants. Here may be found materials of inestimable value to the student of religion.

Who Was Anathyahu?—A. Lemmonyer has an article in the *Revue des Sciences Philosophiques et Théologiques*, IX (Oct. 1920), 581-88, on "La Déesse Anath d'Éléphantine," pointing out that Anath is of fairly common occurrence in Old Testament names of places and persons, and further that it is the name of a well-known goddess among the Semites, not however to be identified with the Babylonian Antu, nor with Jeremiah's Queen of Heaven, but apparently a warrior-goddess. There is no profound or ancient connection between Anath and Yahweh such as might be suggested by the coupling of their names in the Elephantine Papyri; such a relation is wholly adventitious and a matter of cultus, and thus represents a deviation from Yahwism.